1: Glacken E-5 (1951-1952) 1953 AC7 Okinawa AC7

3

Daily Work Habits

512 The people of a village are continually busy. Their daily work habits depend on the season and the type of work. The work day of the fisherman is the least predictable because his activities are more sensitive to the present and anticipated weather. Most farmers continue working in their fields in a slight rain, but activity ceases with heavy rains. While the farmer works steadily and hard, there is a certain elasticity in his schedule. He does not go to the fields every morning at exactly the same time. Neither does he feel compelled to put in a full day's work every day; he is guided more by the tasks to be done. Work is interrupted by an occasional smoke or conversation with friends or neighbors passing by. There is a routine in daily life, but it is not strictly adhered [264] to. Meal times vary from day to day sometimes by an hour. Time may be taken out from the fields to gather firewood, make bean curd, to dry out bean pods, or to fix up one's house. Three or four days in [476] a row may be devoted to helping with another's house. The sun is [805] the guide to time. Most houses have clocks but few are running and they are not well regulated. Perhaps the chief distinction between agriculture and fishing work is that in the former, the tasks of all blend together.

A farmer's work day in summer begins about 8 or 9 in the morning and ends almost the same time in the evening. Full advantage is taken of the daylight hours. In summer, the evening meal is not eaten until 9 and often later. By the time the meal is finished and the table cleared, it is ten. After short visits within the family, or with neighbors, the farmer retires about 11. In the winter, the routine is the same, but the day's work stops earlier, and the evening meal is at about 6 P.M. The fishermen do not have this unbroken routine. There is often night work and the day may be used for sleeping. Intense activity is followed by periods of greater or less leisure.

4

Clothing

175 The history of costume in Okinawa is full of interest, but it is
292 too broad a subject to deal with here. In the old Okinawan kingdom,
565 clothing and its color, hair pins, caps, and other articles of men's
[286] wear were used to designate rank. The clothing of the commoners had much less variety. Until quite recently, banana fibre was used in
291 farmers' clothing. A dyed indigo kimono, stripes for men and dots
[531] for women, is still worn.
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Present day clothing is of a non-descript character. The war

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The native medicine, including the use of plants and fish as medicines, the native doctor, the use of cauterization, the golden needle, slashing, and acupuncture, seem to be disappearing in favor of modern patent medicines and drugs, and scientific medicine, nursing, and midwifery. Of all the traditional practices (ultimately derived from China), slashing and burning with moguса seem to have the greatest vitality.

10

Tattooing

Tattooing (irezumi) in Japanese, dake in Okinawan) is a subject of great historical interest in the Ryukyu chain. In Okinawa, it exists now only among elderly women (in the late sixties and seventies), as it was forbidden by law when the Japanese annexed the islands. Tattooing usually was done on the back of the hands, including the fingers, parts of the wrist, and the knuckles. The design was put on by spreading India ink (often with sake or awamori added) on the surface, pricking out the design and wiping off the surplus, repeating the operation for the lighter parts. To my knowledge, there was no facial tattooing.

Until quite recently tattooing was practiced on men as well. Basil Hall in 1816 wrote of a landing in the south of Okinawa island. "Most of these people had fish spears tatooed on their arms in the form of a trident, with rude barbs." On the right arm it was called (in Hall's transcription) "oodeemaw," and on the left, "tooga." Apparently this was confined to fishermen. Furness in his account of the Luchus (1899) observed such markings among young and mature men in Itoman. The explanation given him was that they were a protection against evil spirits. Furness also discussed the theory that tattooing was historically connected with weaving. Simon, in an interesting speculative discussion, based on the designs of cloth in Miyako and their correspondence with house or family markings thought that the tattooing was a means of identifying women's membership in a family.7

This interesting idea unfortunately did not occur to me while in the villages, but the notion that tattooing may have been related

7 Hall's Voyage, as cited, Vocabulary (no pagination). Hall includes sketches of the marks. Furness, Life in the Luchu islands, as cited, 9. See also Simon's extremely interesting discussion, Beitrage zur Kenntnis der Riukiu-Inseln, as cited, 134-150. Furness and Simon are especially valuable because they personally observed instances of tattooing at a time when it was much more commonly seen. Both authors reproduce patterns which show differences among the islands and among individuals.